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ABSTRACT

This pamphlet provides teachers with a brief overview of topics about Israel and suggests how they can be incorporated into the elementary and secondary social studies curriculum. There are five main sections. Section one describes geographical features of Israel including its principal cities, seaports, water resources, and the Negev. Section two reviews historical periods characterized by Zionism, formation of the state of Israel, and the Arab-Israeli conflict. Modern governmental structure is outlined in section three with descriptions of the presidential role, the legislature, executive and judicial branches, and political parties. Section four discusses two major aspects of Israel's economy: labor and the kibbutz. Section five explores elements of Israeli society including Arabs in Israel, Oriential and European Jews, non-Jews, religious life, and education. At the end of each section a note to the teacher suggests how the material can be related to specific social studies themes at certain grade levels or if it should be developed as a unit by itself. The pamphlet concludes with a bibliography of 76 books and seven films about Israel. (AV)

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ISRAEL

A Resource Guide for Teachers of Social Studies

SO 012 853

By
Jerome L. Ruderman

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Introduction

This resource guide is intended to provide teachers with a brief overview of topics dealing with Israel and to suggest how they might be related to the elementary and secondary social studies curriculum. In some cases, as in a seventh grade course on the Middle East, it might form the basis of an entire unit on Israel. Elsewhere, either by contrast or by analogy, the material can help illuminate standard features of the curriculum, such as a unit on the labor movement which might profitably be contrasted to Israel's Histadrut, or a sociology unit on the family, which might fruitfully analyze the family structure in the *kibbutz*. Material was selected for its potential utility to teachers of social studies, generally, and for its interest to students.

The guide is divided into several units, each followed by suggestions to the teacher, who is encouraged, of course, to seek other applications and further information. To that end, a selected, basic bibliography and a listing of some available films are provided at the end of the guide, as well as a list of sources for pamphlets, films and filmstrips.

Geography

Physical Description

Israel is geographically an Asian country, situated at the eastern end of the Mediterranean Sea. It constitutes a natural "land-bridge" between Europe, Africa and Asia. Exclusive of territories administered since the Six-Day War in 1967, whose future is as yet undetermined, the country is about 265 miles from north to south and about 70 miles from east to west at its widest point – about the size of New Jersey. The climate is typical of the Mediterranean, sunny and warm with a rainy season lasting from October to April. The population is about 3.4 million, excluding the administered territories. About 2.9 million are Jews, about 1/3 million Moslems, about 75,000 Christians and 36,000 Druzes and others.

Israel is bounded in the north by Lebanon and Syria, in the east by Jordan, and in the southwest by Egypt. On her west is the Mediterranean Sea. The highest point in the country is Mt. Meiron (3,962 ft.). The Dead Sea is not only the lowest point in Israel but the lowest point on earth, 1,286 feet below sea level.

Principal Cities

Jerusalem, the second largest city in Israel (population almost 300,000), is located in the Judaean Hills. It is the capital of the country and the cultural and spiritual center of Jews everywhere. It houses the Knesset (Parliament) building, The Hebrew University and numerous other important sites. The city had been divided between Jordan and Israel until its reunification during the Six-Day War in 1967. The Old City and its surroundings contain some of the holiest sanctuaries in Judaism, Christianity and Islam, such as the Western Wall of the Temple Court (The Wailing Wall), the Church of the Holy Sepulchre, the Via Dolorosa, and the Dome of the Rock. All are carefully maintained and safeguarded under Israeli law and are fully accessible to all visitors.

Tel Aviv, Israel's largest city, has a population of 384,000. It was founded in 1909 as a suburb of Jaffa, one of the world's oldest seaports (Jonah sailed from Jaffa), but it soon overshadowed Jaffa and became Israel's most cosmopolitan city. Haifa, with a population of 217,000 is Israel's principal port and a center of heavy industry.

Seaports

Haifa is the only natural port on Israel's Mediterranean coast. Ashdod, near Gaza, is an artificially created port, and the port of Tel Aviv, lacking a natural harbor, must lighter-in freight from ships anchored off shore. The port of Eilat, on the Gulf of Aqaba at the southern extremity of the Negev desert, is the country's only outlet to the Red Sea and Indian Ocean. Sharm el-Sheikh, at the tip of the Sinai Peninsula, is little more than an outpost, but it is vital to Israel's security since it commands the Straits of Tiran, through which must pass all shipping to Eilat.

The Negev

The Negev, in the south, is mountainous and largely desert, though rich in minerals and chemicals. Annual rainfall at Beersheba, in the northern Negev, is about nine inches; at Eilat, only one inch. The eastern edge of the Negev descends to the Dead Sea and the Arava valley, constituting a natural border with Jordan. Though only 1/50 of Israel's population lives in the Negev, it includes fifty percent of her land area (exclusive of the administered territories). The thriving industrial city of Beersheba epitomizes the growth and development of this region. In recent years a number of planned towns have been established which could absorb much of Israel's anticipated immigration. The dearth of population and the unsatisfied demand for settlers in the Negev play havoc with the notion, propounded by Arab propagandists, of Israel's burgeoning population soon forcing her on a path of territorial expansion at the expense of her Arab neighbors.

Water Resources

Israel is poorly endowed with water resources. The Mediterranean Sea is the source of an extensive fishing industry, as is the Sea of Galilee (696 feet below sea level). The Jordan, the country's principal river, flows into the Dead Sea, which, having no outlets, evaporates its surplus waters leaving a highly concentrated residue of minerals. Potash, an important export product, is extracted from the Dead Sea.

During Roman times Palestine was a fertile area with an efficient

system of irrigation, terrace farming and forestation. The land produced an abundance until about 700 years ago, when it fell into decline because of wars, invasion, and neglect. With proper irrigation, however, experts agree millions of acres could be revitalized. In 1953 United States specialists devised a brilliant irrigation project for the Jordan River, which would have brought water to irrigate thousands of new farms in Lebanon, Jordan, Syria and Israel. Leading nations pledged financial support and Arab and Israeli experts agreed on the feasibility of the plan. But the Arab League, led by Egypt, turned it down. As a consequence, millions of tons of much-needed water flow out of the Jordan each year, to be wasted in the Dead Sea.

Israel, however, has carried out large-scale irrigation projects on her own. A 155-mile pipeline from Lake Kinneret to the Negev carries 320 million cubic meters of water annually, and in Eilat a pilot facility for desalination of sea water has been successfully working for some years. However, international cooperation remains the best long-term solution to the water needs of the entire region.

TO THE TEACHER

Material on the geography of Israel may be pertinent throughout the social studies curriculum, particularly as it deals with the influence of the physical environment on man's behavior. This theme is stressed as early as some third and fourth grades, which might deal with the effect of the earth's geographic features on man's behavior and the influence of geography on the location of cities. The fact that the port city of Haifa was built around the only natural indentation on Israel's Mediterranean coast and that two of her three largest cities were built along the seacoast help illustrate these themes. The same concepts recur in the sixth grade curriculum, which might deal with the geography of the Western Hemisphere. Israel's successful efforts to irrigate the Negev desert might well be compared to analogous projects in the Western Hemisphere, such as in the southwestern part of the United States.

The geography of the Eastern Hemisphere, including that of the Middle East, is often studied in the seventh grade. The geography of Israel helps illuminate such themes as "Man is influenced by his environment," "Man adjusts to his environment," and "Man can change his environment." The latter is particularly well related to Israeli land reclamation and irrigation projects.

Israel's geography, particularly its historical role as a land-bridge connecting Europe, Africa and Asia, may be stressed in a ninth grade world history and government course. Pertinent geographical con-

cepts, such as the influence of natural features, demography, and changing political boundaries on the culture of a people, might be developed in a tenth grade world cultures curriculum. A good example of this is the strategic importance to Israel of the Straits of Tiran.

Teachers of tenth and eleventh grade American history courses might find an interesting comparison between the frontier in American life and the Negev, Israel's frontier. Both are arid regions and the Negev, like the American frontier, is marked by its sparse population. (For a good study of the influence of geography on the American West, see *The Great Plains*, by Walter Prescott Webb, Ginn & Co., Boston, 1931.) Twelfth grade courses in urban studies, sociology or economics might wish to explore further the planned towns of the Negev and consider as well international efforts of city planners to develop a new town plan for Jerusalem.

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History

Dispersion

Jews lived in Palestine (modern Israel) as early as 2000 B.C.E. * In the year 70 C.E.* the Romans destroyed Jerusalem and the Temple, crushing the Jewish state politically and driving many Jews into exile, where they lived in scattered communities in nearly all parts of the world. During the Middle Ages Jews in Europe were regularly subjected to outbreaks of mass hysteria by their Christian neighbors, but sustained themselves as a nation through dedication to the Laws of Moses and dreams of an ultimate restoration to their homeland.

Zionism

After the Roman period the Holy Land was occupied by a succession of invaders – Persians, Arabs, Seljuks, Crusaders, Mamelukes, and Ottoman Turks, though small numbers of Jews continued to live there, at times attaining prosperity and producing significant cultural works. Their numbers were occasionally augmented by migrations of Jews from other lands, but the modern Zionist movement, as the proposal for the large-scale return of the Jewish people to Zion (Palestine) is known, originated in 1896 when Theodore Herzl, an assimilated Viennese Jew, was shocked by the Dreyfus Case into a realization of the perilous condition in which his people lived in exile. He summoned a congress of Jewish leaders to meet in Basle, Switzerland, in 1897. Its purpose, "The establishment for the Jewish people of a publically and legally assured home in Palestine." Even before Herzl, groups of Jewish pioneers had begun returning to Palestine, still under Turkish rule. The first Jewish farm villages were established in 1878 and others soon followed. By the outbreak of World War I the Jewish community had grown to some 85,000.

*B.C.E. – Before the Common Era (The Jewish equivalent of B.C.)
C.E. – The Common Era (The Jewish equivalent of A.D.)

On November 2, 1917 the British government issued the Balfour Declaration which stated, "His Majesty's Government view with favour the establishment of a national home for the Jewish people . . ." It was hailed by Jews the world over and in America was supported by Congress and Woodrow Wilson. With the end of World War I, Turkish control of the Middle East came to an end. Under a mandate from the League of Nations, Great Britain established a government in Palestine, but pressure from oil-rich Arab states led her to restrict Jewish immigration to the area.

The State of Israel

After World War II, when the full dimension of the Nazi Holocaust was revealed, the world community of nations became more receptive to Zionist aspirations. The murder of six million Jews and the refusal of the Western democracies to admit refugees gave stark urgency to the need for Israel as a haven for Jews in distress anywhere in the world. (This concept is implicit in the Israeli Law of Return, which grants instant citizenship to any Jew immigrating to Israel.)

In 1947 the General Assembly of the United Nations partitioned Palestine into a Jewish and an Arab state. On May 14, 1948 Britain gave up her mandate and the State of Israel was proclaimed, with Chaim Weizmann as President and David Ben-Gurion as Prime Minister.

Arab-Israeli Conflict

Immediately after the British withdrawal in 1948, Israel's Arab neighbors attacked her, bent on destruction of the new state. Their efforts were unsuccessful. Since then, however, tensions and animosities were again to erupt in war, recently in 1967 and again in 1973.

Israel's principal aim in foreign affairs is recognition by the Arab states and direct negotiations, leading to formal peace. The Jewish claim to the land is based on the fact that Jews lived in Palestine in ancient times, that they have returned to their own homeland, and that Jews need a land where they can live without fear of persecution. The Arab states, on the other hand, view Israel as an instrument of Western colonialism which interferes with the cultural unity of the Arab world, and steadfastly refuse to recognize the new state. They point out that Arabs, too, occupied the land for hundreds of years and constitute a large part of its population.

A problem which exacerbates the situation is the presence of Palestinian Arab refugees who, having fled their homes in 1948, are still living in "temporary" refugee camps in a number of Arab states. Arab governments demand their return to Israel, but Israel refuses, for obvious security reasons. Israel, however, does offer compensation and finan-

cial assistance for their relocation in the Arab world. Israel points with pride to her record of absorption of immigrants since 1948 – many who fled from Arab lands – and sees the Arab refusal to do the same as a political maneuver to avoid genuine peace.

In general, the United States has backed Israel, supplying her with modern war equipment, while the U.S.S.R. has supported the Arab states. Israel currently maintains a decided military advantage over the Arabs, which she is convinced is her only hope of preserving the cease-fire. Her defense forces consist of a relatively small regular army plus a huge reserve, capable of mobilizing 1/4 million trained citizens within forty-eight hours. All Israelis, male and female, serve in the military. (Married women, mothers and pregnant women are exempt.)

TO THE TEACHER

The history of ancient Israel falls most naturally in the ninth grade world history and government curriculum, where adequate coverage is usually given. Teachers should be sure, however, to develop the influence of ancient Greece and Rome on Jewish civilization as well as the impact of Judaism on Western civilization and religious thought. They should also avoid treating the Crusades as merely a series of marches on the Holy Land. Crusaders held Palestine for nearly a century and comprise an important part of Israel's history.

It is with the rise of modern Europe, however, that the threads of the Zionist movement may be woven into the curriculum, perhaps beginning with the Dreyfus case and its influence on Theodore Herzl. Or it might be approached within the conceptual framework of nationalism by the teacher asking, "Did the Jews in exile remain a nation?" or "Can any nation exist without a homeland?" Zionist history is, of course, intimately entwined with both World Wars and the Nazi Holocaust and should be presented in that light.

Michael B. Kane found in 1970* that nearly thirty percent of textbooks in general use in the social studies omitted reference to the Nazi Holocaust and fifty percent gave it inadequate coverage. Postwar and contemporary Jewish attitudes have been powerfully influenced by the Holocaust and by the haunting suspicion that the United States and the Western democracies did not do all that they might have done to save the intended victims of the Nazi genocide or even admit meaningful numbers of refugees who fled the Nazi terror. This raises a host of questions for the social studies classroom. To what degree was the apathy or

*Michael B. Kane, *Minorities in Textbooks*, Quadrangle. Chicago, 1970, Ch. 2.

indifference of the United States responsible for the death of millions? Could the same thing happen today? To what extent should a people protest against an indifferent government? Is today's youth more prone to demonstrate for what it considers right? What accounts for the difference?

In the American history curriculum, Zionism might help to illuminate the difficulties faced by Marcus Garvey, who sponsored a return to Africa movement for American Negroes at roughly the same time that Zionism was gaining ground. It might also be contrasted to efforts of the American Colonization Society which settled some free Negroes in Liberia.

For some American Jews the establishment of the State of Israel may have posed questions of divided allegiance. This might generate provocative discussion in history or political science classes on the nature of citizenship, nationality, loyalty and patriotism and how hyphenated Americans, in general, relate to their countries of national origin.

The Arab-Israeli conflict might best be treated as current events, particularly in relation to American foreign policy in the Middle East. However, teachers should not ignore historical background such as Russian support of Egypt in return for warm water ports in the Mediterranean, which fulfills an historic foreign policy objective of the U.S.S.R. Israel's strong military posture might be discussed in light of the deterrent strategy in history while the fact that women are conscripted into her army invites discussion of the role of women in contemporary society. Also, a comparison of United States and Israeli policy on immigration might prove fruitful, in that Israel strongly encourages immigration, while the United States, for various reasons, restricts it.

Government

Republic

Israel is a republic with a parliamentary democracy. Her citizens may vote at age eighteen and run for public office at twenty-one. Unlike the United States, Israel has no written constitution. Legislation is either based on traditional Jewish law or on generally accepted legal principles.

President

The President is elected by the Knesset (Parliament) for a period of five years and may be re-elected for one additional term. He does not represent a political party. His position is largely symbolic. He receives and appoints diplomats, signs treaties and legislation, and pardons and commutes sentences. The current President is Dr. Ephraim Katzir, elected in 1973.

Legislature

Supreme legislative authority rests with the Knesset, a unicameral body of 120 members. (Legislation is not subject to judicial review by any court.) It is elected every four years by universal suffrage under a system of proportional representation on a country-wide party basis. Voters may cast their ballots for the party only. There is no voting for individuals or split-ticket voting. The Knesset may, by specific legislation, decide on new elections before the end of its term. Electors choose between national lists of candidates, selected by the party leadership. There is no direct primary in Israel. Seats in the Knesset are allocated in proportion to the number of votes obtained by each list and assigned according to a candidate's position on the list. There is no district representation; members of the Knesset serve the entire country, representing their own party's interests.

Executive

The Cabinet is headed by the Prime Minister, who, with the Cabinet of nineteen ministers and seven deputy ministers, enjoys executive power. They are collectively responsible to the Knesset. After an election the President invites the leader of the nation's largest political party to become Prime Minister, choose a cabinet and draw up a statement of policies. If his party has not won a majority of votes, the Prime Minister invites other parties to join with him in a coalition government (Cabinet) which continues in office until after the resignation (or death) of the Prime Minister or a vote of non-confidence by the Knesset. Such a vote may be proposed at any time and takes precedence over all other business.

Judiciary

There are two types of courts in Israel, state and religious. Each has full power of arrest, to summon witnesses and impose fines and imprisonment. Neither state nor religious courts may hear cases reserved for the other. All judges are appointed with governmental approval but by law are guaranteed complete independence from governmental control. Judges, even in religious courts, are paid by public taxes. Israel does not employ a jury system. All cases are decided by a judge or a panel of judges.

State courts exist on three levels – Magistrates' Courts, which are located in major towns and deal with minor disputes and crimes; District Courts in Jerusalem, Tel Aviv, and Haifa, which hear cases involving major disputes, serious crimes, and appeals from Magistrates' Courts; and the Supreme Court, which sits in Jerusalem. It has ten members, but cases are usually heard by a panel of three judges. In exceptional cases five, seven or even nine judges may be used. Citizens may originate cases against the government in the Supreme Court, without the government's permission.

Religious courts handle matters of personal status, marriage, and divorce of their own members, and cases of a purely religious nature. There are courts of original jurisdiction and of appeal. Each of the major religious communities – Orthodox Jewish, Moslem, Christian, and Druze – dispenses justice according to its own religious laws. Cases in rabbinical courts are usually heard by a panel of three judges (rabbis) and decisions are based on Orthodox Jewish law, which is binding on all Jews, Orthodox or not. Since substantial numbers of Jews in Israel are not Orthodox, this has, in some cases, led to controversy and demands for separation of church and state.

Political Parties

Owing to her system of distributing seats in the Knesset, propor-

tional to the number of votes received, Israel has a plethora of political parties. Since the establishment of the State, none has ever won a majority of seats in the Knesset, with the result that all Cabinets have been based on coalitions, with the smaller parties bribed, as it were, by concessions to join the coalition. The fact that church and state are not separated in Israel is due, in large measure, to the power of the Orthodox religious parties in the coalition. Moreover, there is little significant debate carried on in the Knesset because members know that whatever the coalition government decides will be automatically accepted by Parliament. Many critics think the two-party system which characterizes government in the United States should be instituted in Israel.

The largest party is the Israel Labor Party, with twelve ministers in the Cabinet. It favors a mixed economy of socialism and capitalism and sides with the Western nations. Frequently two or more parties of similar views may join forces. At the 1969 elections, for example, Labor and The United Workers' Party (Mapam) formed an alliance and obtained fifty-six seats in the Knesset, and in 1965 the right-wing Freedom Movement (Horut) formed a bloc with the Israel Liberal Party and together hold twenty-six seats in the Knesset. In Israel's multi-party system there are even two small communist parties with a combined total of four Knesset seats.

TO THE TEACHER

A number of possibilities are suggested by this material, particularly in the political science curriculum. The entire unit may be of value in teaching "comparative government," or parts of it may be useful in illuminating particular features of American government. The fact, for example, that Israel lacks a written constitution, or has no provision for judicial review, may be helpful points of contrast. Also, Israel's relatively low age for holding public office (twenty-one) may prompt discussion of qualifications for voting and office-holding, generally. More important, however, is the fact that under Israel's parliamentary system, the executive (Prime Minister and Cabinet) and legislature are not entirely separated. This might be compared to the separation of those powers in the United States, and should be discussed in light of the current power struggle between Congress and the President.

Israel's unicameral legislature, too, invites comparison. Proposals to abolish the electoral college in the United States might be examined in terms of Israel's proportional system, which has resulted in a plethora of parties, none of which ever manages to secure a majority and which

has regularly led to government by coalition. This might be dealt with under the topic of "compromise in government," or it might be related to efforts in many American cities to effect a coalition of local groups, who, together, might wield greater political power than any one, alone. The fact that church and state are not separate in Israel might encourage further inquiry into the origin and reason for their separation in the United States, beginning with the Virginia Statute of Religious Freedom and the several constitutional guarantees which build a wall between the two.

Other features which characterize the Israeli government may also help students better appreciate their own system. For one thing, because only party leaders determine who will be on the party list (there is no direct primary), there is little room for the political deviant or reformer in Israeli politics. For another, the Israeli voter casts his ballot for the party only. He may not vote for individual candidates. It is unheard-of for members of one party to vote for candidates of another. This should be contrasted to the American practice of split-ticket voting and the open primary where voters may participate in the selection of candidates in the opposing party. The principle of federalism, which is so much a part of the American government, might be examined in light of Israel's centralized government, where there is no such thing as district representation, either on a municipal or national level. Also, the fact that the jury system does not exist in Israel poses an unparalleled opportunity for teachers to examine what is, perhaps, the most sacrosanct feature of the American court system. Surely, here is a topic containing all the elements of a stimulating classroom debate. Finally, the fact that a government in Israel might fall on receiving a vote of non-confidence suggests that its executive is far more responsive to the will of the people (and the legislature) than in the United States. The teacher might ask, "Would a government survive a 'Watergate' crisis under Israel's parliamentary system?" and "What are the implications for the United States?"

Economy

Mixed Economy

Israel's economy is a mixture of socialism and private enterprise in which the government, private enterprise and the Histadrut, Israel's all-powerful labor union, compete with each other. The government owns the radio, television and telegraph systems, airlines, ports, electrical power facilities, railroads, and mineral resources (yet there is less government ownership in Israel than in England, Italy, or France). The leading party in the government, as we have seen, favors a mixed economy of socialism and capitalism and advocates special laws permitting high profits. Hundreds of new private enterprises are begun each year, ranging in size from small retail stores to heavy industry. The Histadrut, too, owns a substantial share of Israeli enterprise. To add to the picture of a mixed economy, there is probably more cooperative enterprise in Israel than in most other countries. In 1968, for example, there were about 2,000 cooperatives, with hundreds of thousands of members, handling most of the nation's farming, nearly all of its bus lines, many wholesale and retail stores, and numerous credit unions and housing projects.

Labor

Israel's society is strongly egalitarian, characterized in part by a "class struggle" outlook on the part of many of its leaders. The social significance of wealth is much less than in the United States where substantial differences exist between rich and poor. In Israel the extremes are narrow. The Prime Minister's salary is only four times as high as the lowest paid government worker, middle-class city dwellers earn little more than members of farm cooperatives, and professionals hardly earn more than factory workers, a recurring complaint in their contract negotiations with employers.

As a welfare state, Israel is sometimes overly protective of her workers, who frequently cannot be fired. On one hand, this creates a degree of job security unknown in this country, but on the other, it makes difficult sledding for any attempt at efficiency in manufacturing.

Labor in Israel is most closely identified with the Histadrut, Israel's General Federation of Labor. It is the largest and most powerful labor union, representing, in one form or another, about ninety percent of

Jewish workers and their families. Unlike labor unions in the United States, it owns some of the country's largest factories, construction firms and commercial enterprises, and is simultaneously the nation's largest employee representative and its biggest employer and landlord. It often bargains with itself in labor disputes.

Among the numerous welfare services of the Histadrut is Kupat Holim (Sick Fund), a voluntary health insurance service which maintains a network of clinics, hospitals, physicians, and nurses throughout the country. It is the largest medical organization in the country, reaching nearly seventy percent of the population, for whom it is tantamount to socialized medicine.

Kibbutz

Some types of villages found in Israel are unique. In addition to ordinary villages, several other forms have evolved. The *kibbutz*, or collective village, allows no private ownership of property. It organizes all work on a communal basis and provides for the needs of its members. The *moshav* is a cooperative, small holders' village in which each family owns and works its own farm, but produce is sold and supplies and equipment bought through central cooperatives. In a third type, *moshav shitufi*, the collective economy of the *kibbutz* is combined with the private family system of the *moshav*, each family having its own house and the responsibility for its own household.

The *kibbutz* is, perhaps, the most famous type of the three. Most *kibbutzim* (plural of *kibbutz*) are agricultural though some run large industrial enterprises. The *kibbutz* is a communal system of living where the members have joint responsibility for work, child care, education and planning. There is no private property. Everything belongs to the members as a whole. All money earned goes into a common treasury. Members receive no wages and have no income or expenses of their own. Everything is paid for by the community. The concept of equality underscores the entire system. All work done by members, male or female, is considered equally honorable. There are no employers or employees, no rich or poor. The *kibbutz*, as a whole, may be prosperous or poor, but members share equally in the results of their collective effort. "From each according to his abilities, to each according to his needs," was literally the slogan adopted by many early *kibbutzim*.

Today three categories of needs are generally recognized: 1) primary needs, which can be provided for collectively (food, clothing, education); 2) primary needs, which are used by the individual or family unit (housing, furniture, or vacation money); and 3) secondary needs, which encompass special interests (hobbies, art, or higher education). The last category is the most difficult to deal with since the *kibbutz*, as a whole, must decide on such highly personal issues.

In any case each *kibbutz* family gets its own apartment and furniture,

an allotment of clothing which is washed, ironed and mended by the *kibbutz* laundry, and all its basic needs, from toothpaste and postage to complete medical care and expenses of sick members. In short, the *kibbutz* provides all basic necessities and complete care from cradle to grave, plus whatever "extras" it can afford.

Each *kibbutz* is self-governing. Members meet weekly and vote on all questions; the majority decision is binding on all. This is as close to pure democracy as possible. Administration of the *kibbutz* is handled by elected committees. Censure by their peers is the only pressure brought to bear on erring members and those in official positions who fail to discharge their duties. Fear of alienation from the group can be a powerful force in a society based on group participation.

Children in the *kibbutz* usually live apart from their parents in separate houses with sixteen to twenty children of the same age. They have their own adequately supervised playrooms, bedrooms, dining rooms and grounds. Parents spend time with their children after work and on the Sabbath and holidays. At bedtime children return to their own quarters. Despite their separation – perhaps because of it – *kibbutz* families tend to be very close. The leisure time spent together is usually free of the bickering and discipline that so often mar parent/child relations in the traditional family. The quality of hours spent with children seems more important than the quantity.

TO THE TEACHER

There are numerous possibilities in this unit for the economics, sociology, and history curriculum. Israel's mixed economy contains elements of both socialism and capitalism. It might be compared to socialistic systems elsewhere, or to the predominantly capitalist system of the United States, which also contains features of a mixed economy. The Histadrut, as a major entrepreneur and employer in Israel, should be contrasted to labor unions in the United States and explained in terms of syndicalism (ownership of the means of production by unions of workers) which was popular in France around the turn of the century. In general the Histadrut is analogous to the AFL-CIO. Each is the principal bargaining force for workers and for years has been in the vanguard of employee welfare programs. In Israel this is exemplified by Histadrut's Kupat Holim through which teachers may introduce the idea of socialized medicine. The nature of cooperatives might also be developed within the context of the Israeli economy. For this there are numerous examples. Israel's egalitarian society might invite discussion of the distribution and social significance of wealth which in turn might be related to Thorstein Veblen's theories of conspicuous consumption and the leisure class. In any case, Israel's society should be viewed in terms of the welfare state.

However, it is truly the *kibbutz* and other forms of collective villages in Israel which offer the greatest opportunity for social studies classes. With appropriate adjustment for age level, the *kibbutz* can be related to conceptual themes in the primary grades which deal with groups and group satisfaction of social, political, and economic needs. This is particularly true of a third grade curriculum which might deal with satisfaction of man's basic needs–food, clothing, and shelter, and in a fourth grade, which teaches the city, town, farm, and country. In American history the *kibbutz* might be compared to similar experiments in communal living, such as New Harmony, Brook Farm and various Owenite societies which flourished briefly on the American scene. It might also be compared to communes in contemporary America, since both were founded as a revolt against existing social and political conditions and both are based on the principle of collective equality.

Wide differences exist, too, however. The *kibbutz* was formed in a developing country in which many villages could not have been built without communal control of the means of production. The contemporary American commune, on the other hand, emerged in an economically advanced country, a revolt against a consumer society in which labor to produce more goods was frowned upon. By contrast, labor in the *kibbutz* has always been exalted. The *kibbutz* has always enjoyed the moral support of the entire community, whereas communes find little sympathy from outsiders and are frequently threatened by hostility and suspicion. *Kibbutzim* were founded by religious and political refugees seeking a secure home after a tradition of wandering in exile, but communes in America were founded by people fleeing the stability of their middle-class homes. Finally, *kibbutzim* are a permanent and influential feature on the Israeli landscape. As yet, it is too early to determine whether American communes will develop into permanent communities or not.

Emphasis in the *kibbutz* on "town meeting" democracy and on equality of all workers, including women, might be stressed in senior government courses, whereas the elimination of private property, communal organization and satisfaction of needs, and an end to the profit motive, are excellent examples with which to illustrate basic concepts in the economics curriculum. The *kibbutz*, for example, epitomizes the collective ideal, "From each according to his ability, to each according to his needs." Teachers should be careful, however, to disassociate collectivism in the *kibbutz* from the political-economic systems of the U.S.S.R. or other totalitarian governments.

In sociology lessons on groups and group behavior, the *kibbutz* might illustrate subordination of personal goals for those of the group and the influence of peer pressure. The nature of the *kibbutz* family, however, may be more stimulating for class discussion, especially as it reflects on the traditional family, in general, and on the relationship of parents and children, in particular.

20

Society

Arabs in Israel

About 440,000 non-Jews live in Israel, exclusive of the administered territories. Some seventy-five percent are Moslem (Arabs), whose population has grown dramatically since the birth of the State in 1948. Most Arabs live in towns and villages, apart from the general population, though about 73,000 live in Jerusalem. Arabs are encouraged to integrate into the mainstream of Israel's society, yet are also urged to maintain their own cultural traditions, and to establish self-government in their own towns. A number of municipalities and local councils are predominantly Arab or Druze. The standard of living among Israel's Arabs is significantly higher than in surrounding Arab lands.

Both Hebrew and Arabic are official languages in Israel. Either may be used in the Knesset, in courts of law (Supreme Court decisions are printed in both), and in governmental procedures. Stamps, coins and currency, and street signs bear Arabic inscriptions. Arab television and radio broadcasts and Arab language newspapers are common.

Israel's democratic government guarantees equality to all citizens, including Arabs, whose interests are well represented in the Knesset. (Currently there are six Arab members and one Druze.) However, in certain militarily strategic areas, where dense Arab populations exist, the government has felt it necessary to impose curfews and other restrictions which have been strongly opposed by many Jews and Arabs. The problem remains how to treat Arabs as first-class citizens with full rights, while maintaining essential security, which a potentially hostile Arab "Fifth Column" might threaten.

Oriental and European Jews

Since its birth as a state in May, 1948, Israel has absorbed over 1½ million Jewish immigrants. The first arrivals were predominantly from Europe and other Western countries. Most were educated, self-reliant Zionists, having little in common with their Arab neighbors. After World War II the remnants of Europe's Jewish community sought

haven in Israel and were well assimilated there. A third group, numbering over half a million, came from the Arab world, fleeing hostile regimes in North Africa and the Middle East, Yemen, Iraq, Morocco and Kurdistan. Jews had lived for centuries in these lands under relatively primitive conditions and poor sanitation, raising large families which were poorly educated. They were extremely Orthodox in religion, superstitious and resistant to change. Their integration into the general society constitutes the core of Israel's "racial problem." Despite governmental efforts to eliminate unfair practices, discrimination against Oriental Jews is common. Schools and the army help somewhat to overcome differences, as Oriental and European youth mix freely, and government-sponsored Hebrew language courses provide all immigrants with the common language of the country. Despite the antipathy of Oriental and Western communities, a common bond of Jewishness is central to both cultures and will, no doubt, be influential in bringing about full assimilation within a generation or two. The trend can already be discerned in the fact that one in ten marriages in Israel, in recent years, has been between Oriental and Western Jews.

Religious Life

Freedom of worship is guaranteed all religious denominations, though the Israeli government recognizes only certain major religions–Orthodox Judaism, Islam, Druze and four Christian groups–and grants to each full control over its own affairs. (See *Judiciary*, above.) The Ministry of Religious Affairs supervises them, builds and maintains their synagogues, mosques, or churches, and pays their expenses and the salaries of religious officials. The Jewish Sabbath (observed on Saturday) and Jewish festivals are official holidays in Israel, during which official government functions are suspended. Each religious community, however, may observe its own weekly rest day and holy days. Orthodoxy is the only form of Judaism recognized by the government. Non-Orthodox Jews are thus denied completely free choice in their personal religious life, and accordingly are regulated by Orthodox religious courts, which subject all Jews–Orthodox and otherwise–to strict Orthodox regulation. There is no civil marriage in Israel; only an Orthodox rabbi may perform a Jewish marriage; a state court cannot grant a divorce; nor can a Jew marry a non-Jew in Israel.

Thus, church and state are not separate as in the United States. Public taxes support the recognized religions. Perhaps two-thirds of all Jews in the country and one-fourth of Christians support "established" religions which do not represent them. This is made possible by the fact that the religious parties have been included in coalition governments and have been able to use political as well as economic pressure to maintain their status and to strive for even more orthodoxy in daily life.

Non-Jews

The majority of Israeli Arabs (about 329,000) are part of the Moslem community, which also is autonomous in matters of religion. Its highest dignitaries are the *qadis* of the Shari'a courts, whose status, like that of Orthodox rabbis, is protected by law. Over 200 Moslem clergy are paid by the State. Regular Moslem services are held in some ninety mosques throughout the country. Most important are the historic Dome of the Rock, which marks the spot from which, according to Moslem tradition, the Prophet Mohammed ascended to heaven, and the El Aqsa mosque, both in Jerusalem.

Most of Israel's Christians are Arabs (about 76,000). They belong to thirty denominations. The principal ones are Greek Catholic, Greek Orthodox, Latin and Maronite. In addition there are thirty Roman Catholic orders and congregations with about 400 churches and chapels.

The Druze, who broke with Islam in the eleventh century, are another autonomous religious community. There are about 44,000 Druzes in Israel. They have their own religious courts which administer Druze religious law.

Education

Just as there are civil and religious courts, so, too, are there general and religious schools, though both are completely state supported at the primary level. Jewish religious schools, in addition to required curriculum, teach Orthodox Judaism, prayers, ceremonies and in-depth courses in Bible and Talmud. They employ an entirely Orthodox staff and use specially prepared textbooks. Twenty-eight percent of Jewish students attend such schools, sixty-five percent attend general schools, and the remainder go to independent schools.

Primary education in Israel is free and compulsory in the first eight grades (until age fourteen). Before the establishment of the State only one in five Arab children attended elementary school. Today four in five do. They are far better educated than their counterparts in Arab lands, where, in Iraq, for example, school attendance is forty percent and in Jordan, only twenty percent.

High school education is neither free, compulsory, nor universal. Fees range from about I.L. 1,600 to I.L. 1,750* per year, plus cost of books and other expenses. In spite of this–perhaps because of it–academic standards are kept high. The cost poses a serious problem for many families, particularly among Israel's Arabs; nonetheless attendance increases each year.

*I.L. – Israeli Pounds. The current exchange rate is I.L. 4.20 to $1.00.

TO THE TEACHER

Elementary teachers may find this unit helpful in dealing with such concepts as "living together," or "awareness and acceptance of others," which appear as early as kindergarten and first grade. Similarly, teachers in the fifth grade, where the curriculum might stress different races, religions, or nationalities, might find it useful, as well. High school social studies teachers may wish to contrast American efforts at racial and religious equality with similar efforts in Israel, where some success has been achieved in integrating Oriental and Western Jews. Teachers might compare American nationality to Jewish nationality in Israel, and ask, "Does Jewishness there seem to be more potent in bringing together people of disparate backgrounds than being American in this country?" This might shed light on the general concepts of nationalism, pluralism, assimilation, and exogamous and endogamous marriage. Such material lends itself to the general sociology curriculum and to ethnic and urban studies, but could, as well, be included elsewhere, as for example, in American history, in dealing with immigration, or in government, under civil rights.

A number of other themes are suggested by this unit. Efforts of the Israeli government to foster self-government by Arab municipalities might be likened to efforts of community self-control in American cities. The imposition of curfews and other restrictions against Arabs in militarily strategic areas might be contrasted to the treatment of Japanese Americans during World War II, and, as previously recommended, teachers may wish to discuss separation of church and state in terms of Israeli society, where the two are not divorced. This is clear, for example, in Israel's educational system, where schools are provided for Arabs as well as the religiously orthodox, who are educated at government expense, according to their own particular beliefs. This should be contrasted to education in the United States where court decisions have regularly rendered unconstitutional all attempts to aid religiously oriented schools. Moreover, the fact that high school in Israel is neither free nor compulsory might be contrasted to universal public education in America. Teachers might ask, "Are the goals of mass education compatible with those of a more elitist system?" and "Which is more desirable?"

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Working women in Israel comment on their legal and political status. Differences in age, experience and expectations lead to divergent opinions and an opportunity to probe the minds of women who share working and fighting responsibilities with Israeli men.

A Stamp is Born. 14 minutes/color/cleared for TV.

Using Israeli postage stamps to mirror different aspects of life, the film covers Israel's archaeological sites, landscapes and historic landmarks.

Israel: A Story of the Jewish People. 31 minutes/color/not cleared for TV.

The 4,000-year history of the Jewish people from Biblical times, through the Diaspora and back to the State of Israel, where social and economic gains have been achieved in the face of continual conflict with Israel's Arab neighbors.

Israel: The Reality. 28 minutes/black and white/not cleared for TV.

Cornell Capa, renowned photographer, narrates the film, based on the photographic exhibit which he assembled at New York City's Jewish Museum. Includes works of a Christian doctor, who captures the spiritual quality of the land; an emigre to Palestine in the 1930's, who records the pioneer spirit; and a *Life* Magazine staffer who documents the people of Israel as they cultivate and defend the land.

The Israelis. 35 minutes/color/not cleared for TV.

A documentary film study of their national character, narrated by Amos Elon, distinguished author and journalist, and a provocative guide. He unravels the paradoxes and complexities of life in Israel, reweaves the strands with basic facts, and forms a new pattern of understanding for the people who live in "the brilliant country I love."

This New Frontier. 27 minutes/color/cleared for TV.

Produced by WWL-TV, New Orleans, this film is about the people of Israel, who have spent their lives "running from war and hatred." In Israel, they have found a place to stop running. Winner of the George Foster Peabody Award for distinguished television.

The Women of Neve Ur. 29 minutes/black and white/cleared for Educational TV only.

Under attack by Arab guerrilla forces since the Six-Day War, the women of a kibbutz in the Jordan River Valley show their courage in the face of warfare. They continue to harvest their crops and plan for the future, though confronted daily by the threat of annihilation.

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